pect, such a drying up of the breasts of human affection in the indulgence of the fierce feelings called up by a condemning conscience. We doubt much if a soul so maddened by the conscience can ever afterwards look upon any object with kindness and complacency. There is more than a freezing of the affection, such as may be produced by the cold atmosphere of the world—for if there was nothing but a freezing, the affection might again melt and flow in a more genial clime ; this awful judgment, like the Medusa's head, has turned it into hard and enduring stone.

SECT. IX.—GENERAL REVIEW OF MAN'S EXISTING MORAL NATURE.

In the researches prosecuted in this chapter, we have had little assistance afforded, at least directly, by other inquirers into human nature.* Metaphysical and ethical writers have commonly contented themselves with investigating the original moral constitution of man's mind, and developing the office of the moral faculty; but they have instituted no particular inquiry into, nor given any explanation of, its existing state. On the other hand, we find in the writings of divines many statements and speculations as to the present state of man's heart; but then there is no inquiry into the original and indestructible structure of man's moral nature. Every thinking mind has felt that there is a gap to fill up between such writers as Hutcheson, Reid, Stewart, Brown, Mackintosh, Kant, Cousin, and Jouffroy, on the one hand, and the common treatises of divinity, such as those of Augustine, Calvin, Owen, and Edwards, on the other, f

* There are important principles, however, laid down in several of the discourses of Chalmers and Vinet.

of. This discrepancy was clearly perceived by the acute and accomplished mind of Dr. Wardlaw. It may be doubted, however, whether he has been successful in constructing in his Christian Ethics a

system at once philosophical and scriptural.

Towards the close of the seventeenth century there arose a set of writers who sought to meet the rising rationalism by maintaining that the human faculties in consequence of their being depraved could not establish any body of truth. The religious philosophers of the following age followed a better method, and used the human understanding in building a system of evidences in behalf of Christianity. Wardlaw has fallen into an error in reference to the conscience, similar to that which was committed by the parties referred to in regard to human reason. Instead of slighting or setting aside the revelations of conscience, it is surely vastly